

OVERVIEW of the Daf

1) **MISHNAH (cont.):** The Mishnah concludes its discussion of the wines that may be used for libations.

2) Clarifying the Mishnah

A contradiction in the Mishnah is noted whether sweet wine is acceptable **בדיעבד** for libations.

Ravina and R' Ashi offer alternative resolutions to the contradiction.

Chizkiyah explains the rationale behind Rebbe's position that old wine may not be used.

This explanation is successfully challenged and Rava offers an alternative explanation.

A Baraisa defines what is a cultivated vineyard and a related incident is recorded.

A Baraisa describes what is the size of a small barrel.

A Baraisa further elaborates on the process of checking wine for impurities.

The reason the barrel was struck rather than the treasurer telling the other person to stop is explained.

R' Yochanan inquires whether one who sanctifies moldy wine receives lashes and the question is left unresolved.

3) Choice korbanos

A Baraisa relates where animals for korbanos were obtained and R' Yehudah adds what is considered an ideal lamb.

Rava bar R' Shila gives the rationale for R' Yehudah's position.

Another verse is cited and explained by Rava bar R' Shila.

הדרן עלך כל הקרבנות הצבור

4) **MISHNAH:** The Mishnah discusses the number of dry measuring utensils there were in the Beis HaMikdash and for what they were used.

5) The number of dry measuring utensils

A Baraisa elaborates on the dispute concerning the number of dry measuring utensils of the Beis HaMikdash.

The exchange between R' Meir and Rabanan is recorded.

6) The Half-issaron measure

R' Sheishes clarifies how the Kohen Gadol divided the is-

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REVIEW and Remember

1. May sweet wine be used for libations on the Altar?

2. What do the Guardians of Yerushalayim say?

3. What is the point of dispute between R' Meir and Rabanan?

4. What are the liquid measures of the Beis HaMikdash?

Distinctive INSIGHT

Using wine from the previous year for the nesachim or Kiddush
אל תירא יין כי יתאדם

In the Mishnah (86b), Rebbe ruled that wine for the nesachim may not be brought from "old wine." The Gemara now attempts to explain the reason for Rebbe's opinion.

Chizkiya says that Rebbe's view is based upon the verse regarding Rosh Chodesh (Bamidbar 28:14) and the wine of the nesachim which accompanies the sheep of Rosh Chodesh. Just as the sheep may not be more than one year old (based upon Mishnah Parah 1:3), so, too, the wine may not be from the previous year's crop. The Gemara challenges this explanation, because if the sheep were over one year old the offering would be invalid, but in the Baraisa we find that the view of Rebbe is that if older wine is used it is acceptable. If the law of the age of the wine is learned from the association between the sheep and the wine, then using older wine would be unacceptable.

Rather, Rava explains that the reason for Rebbe is based upon the verse in Mishlei (23:31) which states, "Do not gaze upon wine, because it is red." We have a tradition that wine is reddest during its first year, and after that its potency diminishes. We therefore use wine for the nesachim only during its first year, but if older wine is used the nesachim were still acceptable.

In the Gemara in Bava Basra (97b) Rav Kahana asked Rava if white wine is acceptable, to which Rava answered with the verse in Mishlei, "Do not gaze upon wine, because it is red." The Rishonim present several approaches to explain the exchange between Rav Kahana and Rava.

Rashbam and Ritva (ibid.) explain that Rav Kahana asked whether white wine was permitted for nesachim, and Rava answered that it is disqualified for nesachim, because the choicest wine is that which is red. White wine for Kiddush was not an issue, and it was understood that it is clearly acceptable. Ritva notes that Yerushalmi states that it is a greater mitzvah to use red wine and not white wine, but he explains that the Yerushalmi is speaking about the four cups for the Pesach seder, and not for Kiddush on a weekly basis.

Ramban notes that if the Gemara's question was in regard to nesachim only, as Rashbam says, the Gemara should have specified this more clearly. He therefore understands that the question was in regard to Kiddush, and the conclusion is that white wine may not be used for Kiddush, even **בדיעבד**.

Tashbatz questions the premise of Ramban that the verse from Mishlei indicates that white wine cannot be used even **בדיעבד**, because our Gemara regarding the Altar uses the verse to disqualify old wine, but it does not disqualify its use **בדיעבד**. If it is good for the Altar, it should certainly be good for Kiddush. ■

Today's Daf Digest is dedicated

In memory of

משה בערל נח ע"ה בן מרדכי יצחק, נ"י

HALACHAH Highlight

Using sweet wine for kiddush

We do not bring sweet [wine]

The Gemara Bava Basra (97a) teaches that only wine that could be used on the Altar may be used for kiddush. Some examples of wines that are excluded by this principle are wines that smell foul and wine that was left exposed for which one must be concerned that a snake injected some venom into the wine.

Shulchan Aruch¹ rules that one may recite kiddush on sweet wine. Mishnah Berurah² explains that it doesn't matter whether the wine is sweet because the grapes were left on the vine for an extended period of time or whether the grapes were just naturally very sweet. Be'ur Halacha³ questions this ruling from our Gemara. The Gemara noted that there is a contradiction in the Mishnah whether one may use sweet wine for libations on the Altar. One part of the Mishnah implies that one may not use sweet wine even בדיעבד. In another section of the Mishnah we are taught that בדיעבד one may use הליסטיון wine, wine that is sweet as a result of the grapes being left on the vine for an extended period of time. R' Ashi explains that wine that is sweet because the grapes were left on the vine for an extended period of time is acceptable since the extra sweetness is not repulsive. On the other hand, if the wine is sweet because the grapes were sweet, that is indicative of an inferior type of grape which is considered repulsive. Accordingly, why doesn't Shulchan Aruch disqualify the use of sweet wine for kiddush in accordance with the rule that wine that is unfit for the Altar is unfit for use for kiddush?

Teshuvot Shevet Halevi⁴ answers this question by citing a comment of Meiri. Meiri⁵ writes that one may recite kiddush on

אין מביאין לא מתוק

saron of flour into two parts.

Rami bar Chama inquires whether the half-issaron according to R' Meir was heaped or leveled.

Rami bar Chama explains to R' Chisda why his question was not relevant according to Rabanan.

R' Chisda explains how each Tanna's opinion reveals something about the other Tanna's opinion.

Rami bar Chama inquires how the Kohen Gadol's chavitin was divided, by hand or with a utensil.

R' Chisda answers that it is divided by hand since using a utensil would necessitate the use of a scale, which may not be brought into the courtyard.

Rami bar Chama inquires whether the Shulchan sanctifies frankincense that is in its airspace.

R' Chisda answered that it does not.

Rami bar Chama unsuccessfully challenged this ruling.

7) **MISHNAH:** The Mishnah discusses the different number of liquid measures and how they were used.

8) **Clarifying the Mishnah**

A Baraisa is cited that further clarifies the Mishnah. ■

sweet wine even though it is unfit for use on the Altar. The reason is that for the Altar it is necessary to have wine that can intoxicate a person, whereas there is no such requirement for kiddush. He admits, however, that Meiri's comments are difficult to understand since our Gemara indicates that the shortcoming of sweet wine is that it is repulsive whereas Meiri explains that it relates to whether it possesses intoxicating qualities. ■

1. שו"ע או"ח רע"ב סעי' ג'.
2. מ"ב שם סק"ח.
3. ביאור הלכה שם ד"ה ועל יין.
4. שו"ת שבט הלוי ח"ט סי' נ"ח.
5. מאירי פסחים ק"ז. ד"ה יין היוצא. ■

STORIES Off the Daf

No Wasted Letter

"ורבנן נפקא להו מנקודו..."

On today's daf we find that the sages taught a lesson sourced in the dot over the vav of the word עשרון. This is one of nine places where we find a vowel in the Torah itself. It is surely significant that the Torah is written without vowels. When someone asked the Radvaz, ז"ל, why the Torah lacks vowels he gave an interesting response.

He said, "To understand this we must realize why the angels asked God not to give Torah to mankind, since they wanted God to give it to them. Moshe refuted them with an apparently simple reply, 'What does it

say in the Torah? Do not kill; do not commit adultery. Can angels murder? Is it possible for an angel to commit adultery? Why, then, do you need the Torah?"

He continued, "Not surprisingly, the angels conceded this point. What is strange is what they had in mind in the first place. It seems clear that the angels had a very different way to read the Torah. When read in this manner it had much to teach them, and they wanted it so that they could receive it in the manner suited to them, on their level. Our sages tell us that the entire Torah is formed of Divine Names. The angels wished to read it spiritually at one time without interruption. In this manner, the Torah makes up one long name of God.

"Moshe explained to them that this is not the purpose of the Torah. The point of

the Torah is for us to fulfill its material reading, by keeping mitzvos: eating kosher, avoiding non-kosher, and the like. Since there are many ways to read the Torah it is obvious why it is written without vowels or notes—to leave it open to an infinity of possible readings."

The Radvaz concluded, "This also explains why the oral Torah was not recorded within the body of the Torah itself. It also explains why some stories or statements appear unnecessary while other essentials are virtually left out. This apparent discrepancy is because the Torah has many levels. Believe me, there is not one superfluous letter in the entire Torah. Place this principle before you always and you will always succeed."¹ ■

1. שו"ת רדב"ז, ח"ג, סי' תרמ"ג ■